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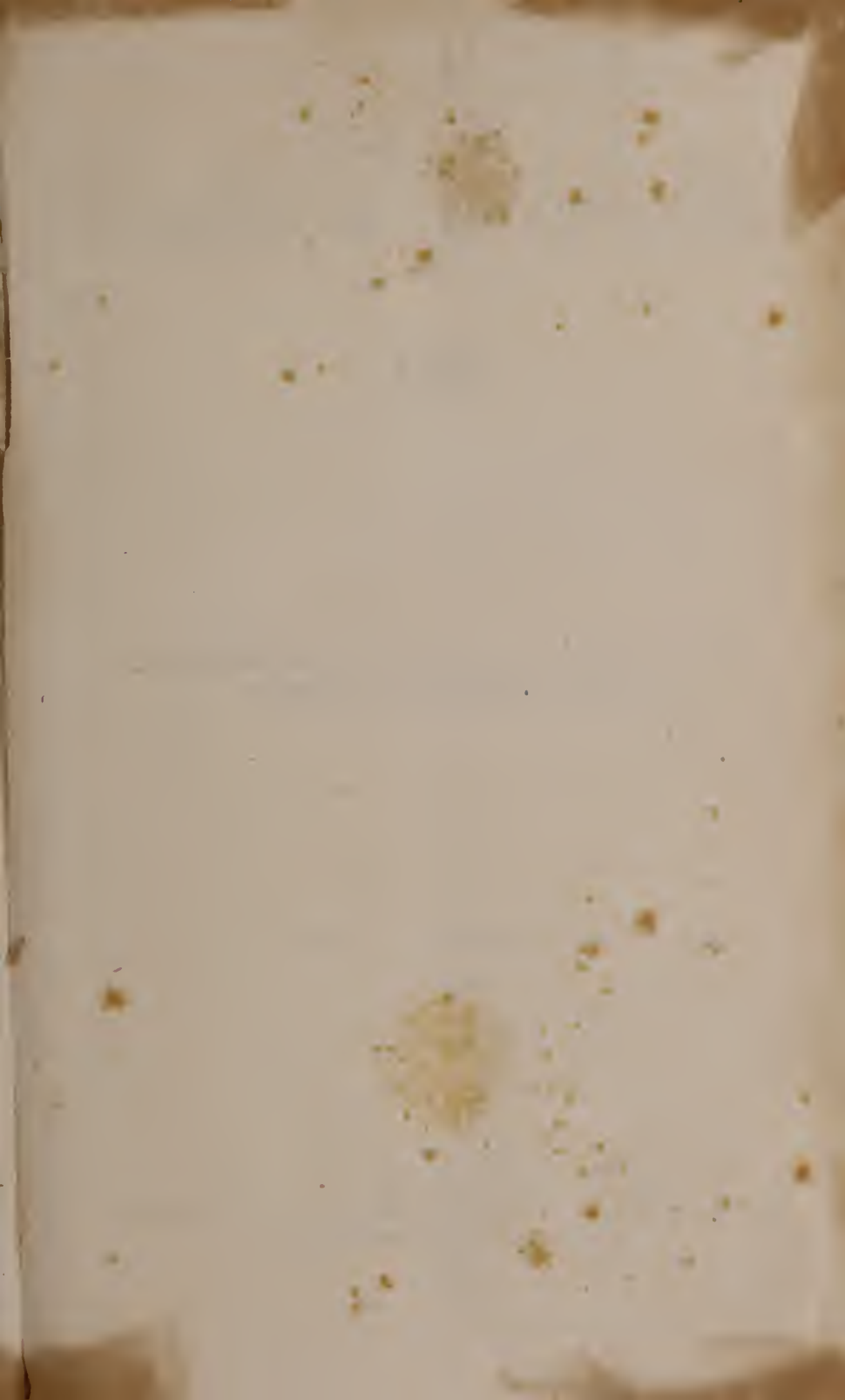
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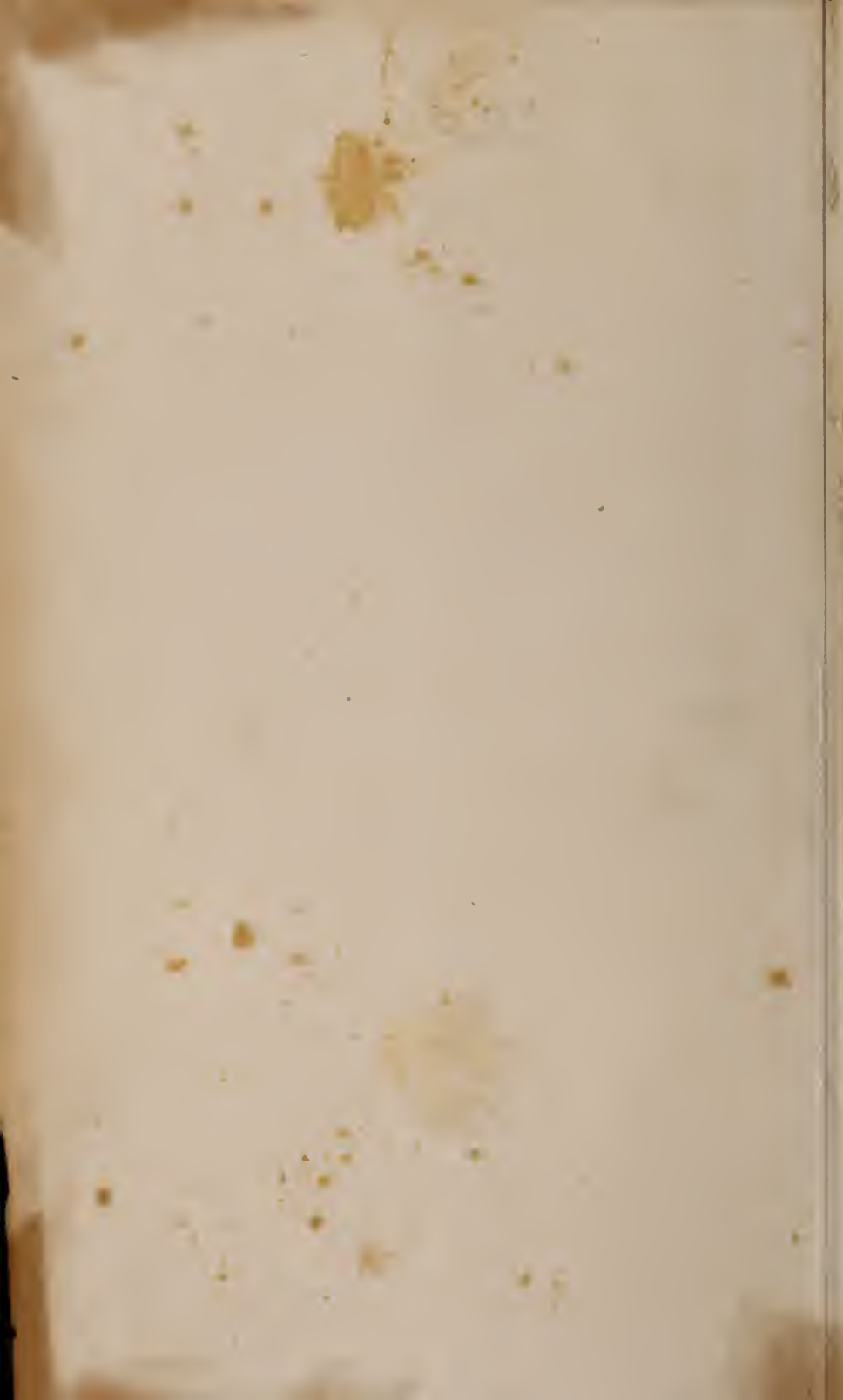
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BANNER OF THE COVENANT.

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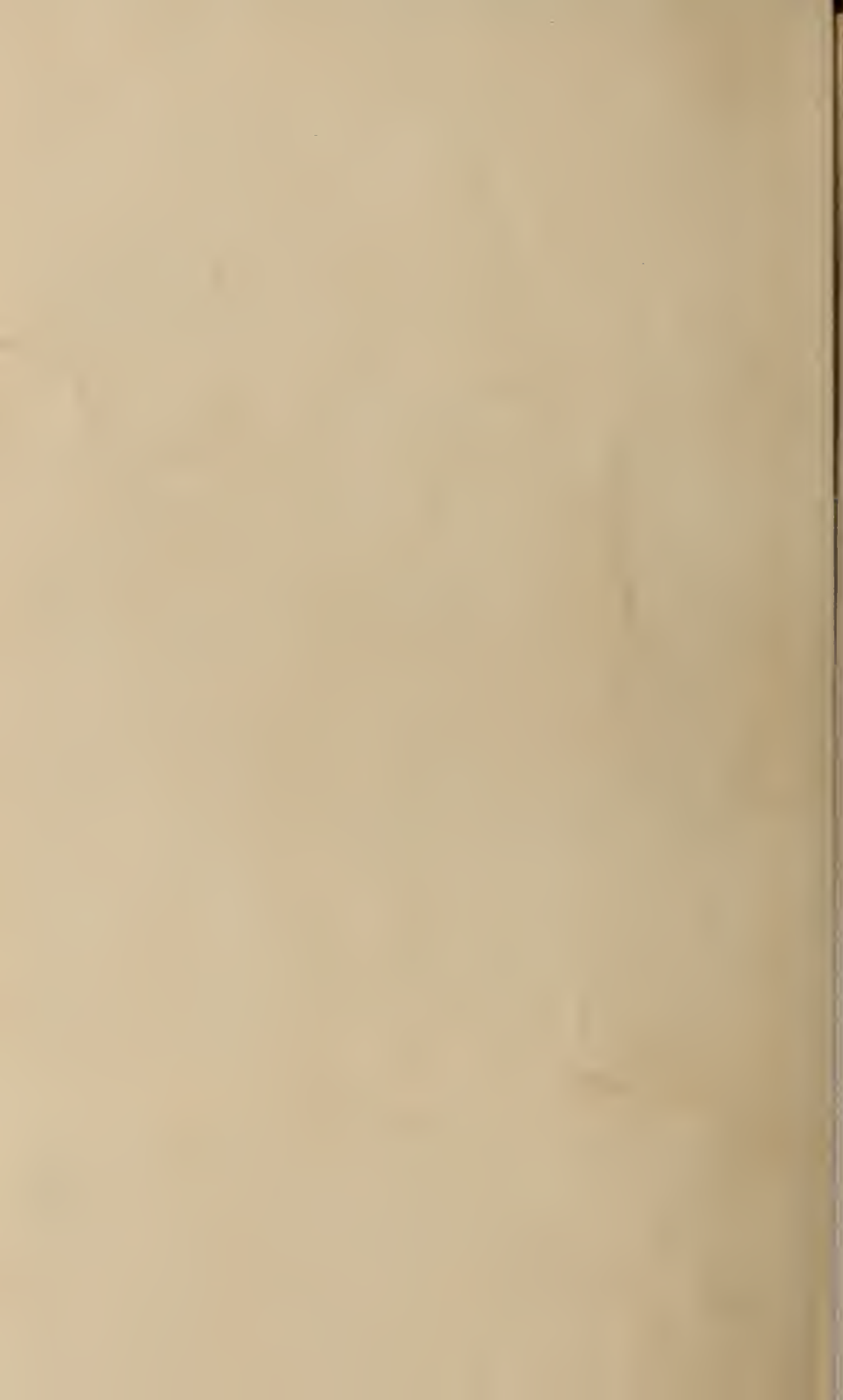
THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"For Christ's Crown and Covenant."

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY GEORGE H. STUART, TREASURER,
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1851.



Banner of the Covenant.

DECEMBER, 1851.

Practical Essays.

[For the Banner of the Covenant.]

DO IT WITH THY MIGHT.

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device nor knowledge, nor wisdom, in the grave, whither thou goest.”—Ecc. ix. 10.

In these words we have an important exhortation. And in order to understand its import, we remark, 1. That it extends only to whatever is in its nature “*lawful and right.*” Whatsoever thy hand findeth to do, which in its nature is lawful and right, do it with thy might. The hand may find many things to do which in their nature are unlawful and improper, but these, instead of being done with might, are not to be done at all. We are commanded to abstain not only from all evil, but from all *appearance* of evil. In no case are we at liberty to do evil, not even that good may come. The principle that the end sanctifies the means is essentially unsound and antichristian, and should never be received into the Christian’s creed. He is to abhor that which is evil, and cleave to that which is good. Hence every honest and faithful servant of God desires to know what is the path of duty, in order that he may walk therein, to the glory of a triune God. And for this purpose he will have his spiritual senses exercised to discern both good and evil. How then are we to discern what is duty? How are we to discern between good and evil, right and wrong, truth and error, between what is required and what is forbidden? How are we to know what we ought and what we ought not to do? In order to fulfil the end of our being, which is to glorify God and to enjoy him for ever, we must have a rule to walk by, and a standard by which to regulate our conduct. And where is this rule or standard to be found? Only in the law of God, by which we mean not merely the moral law, summarily comprehended in the ten commandments, but the entire word of God, contained in the Scriptures of the old and New Testament. This is the supreme and only rule which God hath given us how we may glorify and enjoy him. And obedience to this, as his revealed will, constitutes the whole duty of man. Hence at the close of his sermon the Preacher says, “Let us hear the conclusion of the whole matter.” And what is it? “Fear God, and keep his commandments; for this is the whole duty of man.” If, then, we would please God, his word is the rule by which we should walk. It is the standard by which we should regulate our conduct—the compass by which we are to steer our course in making the voyage of life—the lamp to our feet and the light to our path, while travelling as strangers and pilgrims through this vale of tears. By this perfect and unerring rule we may, with the help of the Holy Spirit, discern between good and bad, between right and wrong, between what is duty and what is not. By this test we should try our lives, for

by it we will be judged when we appear before the judgment seat of Christ. And let us beware of trying to make the rule bend to our will, instead of making our will conform to the rule. By attempting to do this we are in danger of wresting the scriptures to our own destruction. The word of God then is the supreme and only rule by which we are to discover what we ought and what we ought not to do, and by which we should regulate our entire conduct. But, in subordination to this, there is another guide to which we would do well to take heed. We mean *conscience*, that marvellous moral faculty which God has implanted in the human soul. To it Paul refers, in Rom. ii. 14, 15, as existing in the heathen. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their *conscience* also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." It is the inward monitor—the vicegerent or deputy governor which God has set up in the soul. And when permitted to exercise its authority, it either approves or condemns our thoughts, words, and actions. Conscience, however, is not in itself a safe and sure guide, because it has been blinded and defiled by sin. Hence it must be enlightened by the word of God, and purified by the blood of Christ, and purged from dead works to serve the living God. And it is to be followed only so far as it agrees with the word of God, for that is the supreme standard. If, then, we will be guided by conscience, in connexion with the scriptures as the supreme standard, we will in most cases be able to determine what we ought to do. And in this way alone can we safely determine what is lawful and right. If what has been now said be correct, it will set aside the rule of *self-interest*, by which so many are controlled in their conduct. Self-interest should be followed only so far as it accords with the word of God. When it would lead us to do what is contrary to God's revealed will, it should be discarded by every upright and honest man. And yet how often do we find both conscience and the Bible made to bow down before the idol *self*. The principle referred to will also keep us from adopting the standard of the world as the standard for the regulation of our conduct. The direction of the Holy Spirit upon this point is, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." It may be easy and pleasant indeed to sail with the stream of the world, but it should not be forgotten that *that* stream empties into the gulf of perdition, and that all who go with it must finally and for ever perish. Those who would reach the haven of perfect and perpetual rest and happiness must sail against the stream of the world, and expect both the winds and tides of this world to be against them. We repeat, then, our first general remark, that the exhortation of the text extends only to what is *lawful and right*. And we have endeavoured to show that what is lawful and right can only be determined by following conscience and the word of God. The exhortation to do with our might whatsoever our hands find to do, may be very properly extended to *all duty*. But to extend it to that which is not duty would be to wrest the scriptures to our own destruction.

2. We remark, that in compliance with this exhortation we must not be "*sllothful in business.*"

By the ordination of God, man is to procure the means of temporal subsistence by labour. "In the sweat of thy face shalt thou eat bread, till

thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." And honest labour, whether mental or bodily, is in itself noble. We find that Adam, even before the fall, was not allowed to be idle. He was put into the garden of Eden to dress it and to keep it. As it was not good for a man to be alone in his state of innocence, so it was not good for him to be without employment. And we have good reason to believe that our Saviour himself, previous to his entry upon his public ministry, actually wrought at the trade of a carpenter. In Mark vi. 3, he is expressly called the carpenter. "Is not this the carpenter, the son of Mary?" And why should it be thought a thing incredible that he was thus engaged? If he was made under the law in all other respects, why not in this respect also? But while we have example upon this subject, we have also precept. Thus, in Rom. xii. 11, Christians are exhorted not to be "slothful in business." And in the 17th verse, "Provide things honest in the sight of all men." And in 1 Tim. v. 8, it is expressly said that, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Again, Eph. iv. 28, "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." From all which we infer that it is the duty of every person to be engaged in some lawful and honest business, in order to provide things honest in the sight of all men. And here it is to be observed, that the business, whatever it may be, must be honest. It should be one which does not interfere with the discharge of our duty to God. Any business which does this, and is not a work of necessity, must be pronounced, according to the law of God, to be dishonest. Any work by which we are compelled, without absolute necessity, to rob God of the time and service due to him, cannot in the eye of God's law be called honest, however it may be viewed by the eye of the world.

Further, the business in which we engage should not only be honest, but we should also be honest in that business; always endeavouring so to act as that we may have "a conscience void of offence toward God and toward man." Hence, when professing Christians enter upon any worldly business, they would do well to inquire whether they can do so with a good conscience, and in carrying it on whether they can live in the fear and for the glory of a just and holy God. A warning on this important subject will not be considered out of season, in the present day of speculation and fraud, when there are so many who are not contented with a competent portion of the good things of this life, but will be rich, although they are in danger of drowning themselves in destruction and perdition. There is a vast amount of business transacted in the world which is far from being honest. Let professing Christians see to it, that their worldly business be not a snare to them. However humble may be your calling, let it be honest, and then we may look for the blessing of God upon it. In this, as in all other matters, we must not be partakers in other men's sins. And having engaged in an honest and lawful calling, we must not be slothful in it, by which is not meant that we are to give our whole time and attention to it, but that we are to endeavour to discharge the duties connected with it faithfully and conscientiously, as in the sight of an omniscient God. Here there are two extremes which should carefully be avoided, one is indolence, or a criminal neglect to provide things honest in the sight of all men, the other is covetousness, or an undue anxiety

about our worldly business, such as leads us to rob God of the time and service which he justly requires. Keeping the business of the world, then, in its own proper place, the text enjoins diligence in pursuing it, not with the design of amassing wealth, but with the design of glorifying God in whatsoever state he may place us. In this respect, whatsoever thy hand findeth to do, do it with thy might; but beware of covetousness, which is idolatry. Spend not all thy strength upon the world. Let not the wants of the perishing body occupy all our attention, for we have an immortal, never-dying soul, which must either be lost or saved.

3. In compliance with the exhortation in the text we should work out our own salvation with fear and trembling.

Thus Paul exhorted the members of the church at Philippi, as you will see by referring to Phil. ii. 12, 13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you," &c. Here we are exhorted actively to engage in a great and important business, about the lawfulness of which there can be no doubt. Both conscience and the word of God highly approve of it. It is the business of working out our own salvation. And here we need not stay to prove that in consequence of our fall in Adam we are by nature in a lost and undone state,—that we need salvation through a crucified Saviour, and that without such a salvation our escape from eternal ruin and misery is impossible. These truths will be readily admitted by all who believe in the word of God. But it may be inquired, is it necessary for us to work out our own salvation? Has it not been already wrought out by One who is mighty to save? And if so, what have we to do in working out our own salvation? In reply to such inquiries, we remark, that if it were not necessary for us to engage in this great work, we would not be directed by the Holy Spirit to do so. And further, there are two pernicious errors connected with this subject which should be carefully avoided. The one is that of the Antinomian, who holds that Christ by his obedience has freed us entirely from any obligations to obey the law, and that therefore we are at liberty to live as we please. This heresy, you will perceive, is exceedingly dangerous, and leads to immorality and licentiousness. It is true that Christ by his obedience and satisfaction has delivered his people from obligation to the law as a covenant of works, which condemned them, but it is not true that they are under no obligation at all to the law of God. They are still bound by it as the rule of life in the hand of the Mediator. The doctrine of justification by the imputed righteousness of Christ does not allow men to live in sin that grace may abound. The other error is that of the Arminian, who holds that he can do something in the way of meriting his own salvation. This error is not less dangerous than the other, inasmuch as it robs the Saviour of that merit which is due to him alone, and leads the sinner to place confidence in himself. It rends Christ's seamless and spotless robe, and to use a homely phrase, patches it up with the filthy rags of human merit. Both these errors we repudiate, as being utterly unsound and antichristian, and in their tendency dangerous and destructive. The true state of the case is this. Christ, by his obedience and satisfaction to the law and justice of God, has purchased once and for ever the complete salvation of his people. His work was perfect, and he has left nothing to be done by the sinner in meriting salvation. His own merit was infinite and all-sufficient, and the salvation as wrought out by

him is complete, wanting nothing. But this salvation is applied to the sinner, and obtained by him in the *use of means*. For what saith the scriptures? 2 Thess. ii. 13. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning," &c. Here we have the means specified through the use of which salvation is to be obtained. And by whom are these means to be used? By believers themselves. Work out your own salvation with fear and trembling. The grace enabling them to do so comes from Christ, through the channel of the new covenant, but they themselves must be active in the work. Religion is a personal matter, it deeply concerns every human being, and every individual must be engaged in it for himself. This principle is well understood and carried out in the things of the world, and if it be correct, why not carry it out in those greater and more important affairs, the affairs of the immortal soul? But what are these means, in the use of which we are to work out our own salvation with fear and trembling? They are the ordinances of Christ's appointment, especially the word, sacraments, and prayer, all which are made effectual to the elect for salvation. These are to be faithfully, diligently, and perseveringly used by the believer, in dependence upon divine grace, and the aid of the divine Spirit. In this work you cannot be too zealous; here whatsoever your hands find to do, do it with your might, for there are great and important interests involved. "What shall it profit a man if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Every aspect in which the Christian life is presented to our view implies the necessity of earnestness, diligence and perseverance. Is it a straight gate and a narrow way? We must strive or agonize to enter in. Is it a journey? We must walk and not weary. Is it a race set before us? We must run with patience, and not faint. Is it a warfare? We must take unto us the whole armour of God, and fight the good fight of faith, that we may lay hold on eternal life. Wherefore the rather, brethren, give diligence to make your calling and election sure, by adding to your faith virtue, or rather fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be slothful nor unfruitful in the knowledge of our Lord Jesus Christ. In working out your own salvation then, whatsoever, O Christian, thy hand findeth to do, do it with thy might.

4. In compliance with this exhortation we will give ourselves with constant and persevering energy to those works which have for their object the glory of God and the good of men. Works of *piety and benevolence*. Here a wide field is opened up for Christian effort, and whatsoever your hands find to do, do it with your might. In the accomplishment of his wise and holy purposes God is pleased to employ and bless human instrumentality. His own people are his servants, and certainly it is their duty faithfully and conscientiously to do the will of their Lord. They are called the light of the world, and the salt of the earth, and as such they should let their savour be felt, and their light shine, that the world may be blessed and God glorified. Every servant of the Lord has something to do, and he should find it and do it with his might. Illustrated by the parable of the talents, see Matt. xxv. 14, &c. Every one has a talent committed to his care, and it should be improved. Do we address

young persons? Then we would point you, our young friends, to the vineyard of the Sabbath School, and say to you in the language of the Master, "Go ye into the vineyard." There your hands will find an abundance of good work to do, and you should do it with your might. There you may engage in training up the young vines to be useful in the church, and to bloom for ever in the paradise of God. And in training them be careful to twine their tendrils around the divine Jesus, who is himself the vine-stock, the tree of life. Endeavour to entwine their affections around him, and for this purpose bring him prominently before them in your instructions, and then you will have reason to hope that your labour is not in vain in the Lord. And in this vineyard be careful to take the foxes, the little foxes that spoil the vines, for our vines, especially when young, have tender grapes. Endeavour to root out and destroy the corruptions which exist by nature in the hearts of your scholars. Endeavour to counteract and destroy every error, evil influence, and temptation which may be brought to bear upon the youth under your charge in this vineyard. Take every fox of this kind that you find among the vines and destroy it, for if allowed to live they will destroy your vines, and undo all your work. Do we address parents? There is the vineyard of the *family*. Do we address professing Christians? There is the vineyard of the church, and the field of the world. Whatsoever your hands find to do, do it with your MIGHT. C. K.

[From the Puritan Recorder.]

A LITTLE SERMON ON A GREAT SUBJECT.

BY GAD THE SEER.

TEXT. "Now Korah, * * Dathan, Abiram, * * and On, * * took * * two hundred and fifty princes of the assembly, famous in the congregation, men of renown, and they gathered themselves together against Moses and against Aaron."—NUMBERS xvi. 1—3.

These words present for our consideration the subject of **TURBULENT MINORITIES IN THE CHURCH**: and I propose to consider it,—

1. **HISTORICALLY, or in its connexion with the text.**

It seems from the text and context that certain members of this ancient church and congregation of Kadesh, had become dissatisfied with their pastor, and wished to dismiss him. What their rank or real worth was in the church the words leave us in doubt. They are called "princes," perhaps because they were wealthy, or the heads of ancient and lordly families, or because they would be leaders and head men in the congregation. And why they are called "famous," is not so apparent. It is probable, considering their work and spirit in this instance, that they became "famous" by murmuring against Moses and Marah, and by wishing to stone him at Rephidim. Very like they thought all along from Rameses to Kadesh, that they could be better generals and commissaries than Moses and Aaron, and so became famous by their volunteer advice, loud harangues, mutinous conclaves and counter projects for a better table in the desert and a shorter cut to Canaan. And we may suppose they are called "men of renown" for their meddlesome industry, in trying to show that things went wrong just in proportion as they were not consulted and heeded. And it may be supposed, further, that they were "men of renown" for having unusually tender and correct consciences, and for being of very comprehensive views and great far-sightedness above Moses and Aaron and their brethren. It would not be strange if then as now, some became notorious for complaining of their minister as being "slow of speech," not oratorical, or learned, or argumentative, and so not able to build

up the society by converting all the Amalekites under one sermon. This body of famous men was a very small minority in the whole congregation, being in the ratio of one to twenty-five hundred, if we reckon only the voters, or one in ten thousand, if we include all the men, women and children. Surely this small handful among the thousands of Israel, ought not to have disturbed the happy and prosperous pastoral relations between Moses and his flock. Had they been modest, they would have distrusted their judgment against so many, that Moses ought to have been dismissed. Or had they been willing to deny themselves for the sake of an overwhelming majority, they would have kept quiet. But it seems that turbulent minorities in the church settled the principle early in the history of Zion, that one stubborn will ought to overrule twenty-five hundred accommodating ones, if it can; and that one conscience very enlightened, and correct and boastful of its tenderness, ought to avail more in regulating public affairs than several thousand unpretending, quiet, working Christians, who have no piety to speak of, and no consciences to be peculiarly tender on points of self-interest and self-will. And what surprises us very much, is that these men were so slow to learn that to interfere with a minister's settlement while he is evidently doing much good and pleasing his people, is not what will please God, or promote the cause of religion. For only a short time before, Miriam had interested herself a little more than duty required, though no doubt conscientiously, in the courtship and marriage of her pastor; and leprosy was her reward,—a disease, we fear, that would now turn white many a face, if it should invariably follow such ungracious interference.

To settle the difficulties that Korah and his company had created, a Council was called, and the whole affair was investigated. It was not made to appear that the usefulness of Moses among that people was at an end. Indeed the "Result of Council" showed that the disaffected ones could be spared from the church better than the pastor. They were accordingly set off by themselves, and in a way full of admonition to those who, then or now, would trouble a peaceable and thriving church in order to have their own way. To some their punishment may seem severe, yet doubtless it was merited, and had a salutary effect on the great congregation. A modern Council would probably have advised Moses to leave for the sake of peace, or it would have organized the disaffected into a new church, or advised them to take letters. But disturbers of the peace of Zion were not so mildly dealt with by the First Congregational Church and Ecclesiastical Council at Kadesh.

Thus far we have considered our text historically. Let us now consider it,—

II. PRACTICALLY, for the churches in our day and generation.

My brethren, the "men of renown," and "princes of the assembly, famous in the congregation," did not all die on the other side of Jordan. They are still found even in this day of degeneracy and folly. Some of them are *princely in their estates* and equipage, and their nod or vote in the assembly is ominous with the weight of a round hundred thousand. Such men are called far-sighted, that is, they can see farther on their acres than other and poorer men can on theirs. Their opinion is of great weight, being accompanied with a ponderous ancestral pocket. Others of these famous men are not endowed with trashy world's gear, but have what is infinitely superior, *an immense intellect*. No one can be long with them, and not feel the power of it. They have full understanding of all religious, social, civil, national and international questions, though they be questions so profound and complex as to trouble ordinary minds exceedingly. On all occasions and in any place they do drop their words of wisdom with unstinted prodigality, as if their knowledge were inexhaustible, just as to-day, my hearers, you see the autumn leaves falling thick and fast on rock, or marsh, or running brook indiscrimi-

nately. It is true that to common observers they do not appear to have any fixed principles, for they have become in a few years all things to all men, in politics and on social questions. This, however, is all owing to the fact that they are *progress* men. And if we do not now fully understand them and their grounds, it is doubtless because they are so far ahead of us, as to appear to be in a fog or mist. By and by they will be understood perfectly; some see through the haze now. Some of them do not seem to be able to abide long in one place, but this is owing to the apostolic element in their character. Yet a few, like Paul, stay two years in their hired house. If they do not thrive in their private business and provide well for their families, this must not be a reproach to them, as if they had not good practical business talents. For the peculiar gift of such men is to look after public affairs, and to superintend matters of vast moment to the community at large.

There is yet a third division of these "men of renown," sons of Korah, Dathan and Company. They are men of *deep religious feeling and tremendous conscience*. They feel intensely for the interests of Israel. They mourn like Korah and his host this sojourn in the desert, and this temporizing and compromising with Edom and Amalek. They would go direct from Kadesh to Canaan; the sons of Esau and the Amalekites to the contrary notwithstanding. And so their successors now, these men of so much zeal and conscience. They are the pillar of cloud and of fire for the churches, and as they move or encamp, so must the host. And that they are such a pillar is true in a metaphor, for if you approach them on the one side, you will be in the fog; if on the other, you will be scorched. And if they cannot persuade the host to go up *en masse*, and at once, and possess the whole land, they are disposed, in their strong zeal for the cause, to start a pioneer band under a separate leader, or run an express direct for Jerusalem. This latter arrangement is a Jehu Gig, so called, a slight, frail carriage, only large enough to carry one man and one bundle. In this deep religious anxiety for the welfare of a church, these men are confident that their plan is the only good one, and that every other will prove ruinous, if adopted. Hence their tremendous conscience leads them, as in duty bound, strenuously to oppose all plans but theirs. This kind of conscience has two peculiarities by which it differs from the common, old-fashioned conscience. First, its elasticity and strength. For it is able to stretch itself over a multitude, however great, and to hold them, if they will consent, to a course of conduct perfectly right. Secondly, it is peculiar in its composition; for, analyzed transcendently, it is found to consist of intolerance, two parts; self-confidence, three parts; and self-will, five parts; with just enough of common conscience to blend and tinge the whole.

These three classes, my brethren, the men of huge pocket, immense intellect, or wonderful conscience, are the men of "renown, famous in the congregations" of the saints of this day and generation, who, together or separately, do rise up against Moses, and constitute turbulent minorities in the churches. Because of them several scores of churches are now destitute of pastors. Many of them have been so for a year, some of them for two and three years, or even more. Poor Moses did not receive meekly and obediently the blunt hint of the "prince of the assembly," and so supplies were cut off. His vote did not please those who were famous in the congregation for rabid political feeling, and so he was expelled from the camp like a leper. Or unfortunately his family had not sickness enough to employ two physicians, and so he was unsettled. Some Maiden Miriam is sore displeased that her brother Moses has married an Ethiopian woman. And now no offering will suffice for the sin of ignorance, in not knowing that he should consult certain of his congregation on so vital a question. And then Mrs. Moses committed the unpardonable sins of getting a prettier though cheaper bonnet than Mrs. Korah, and of once inviting some ladies to a social chat in her tent, without

including Mrs. Dathan. In one case, Moses received his "six months' notice" for no other reason than because his two boys, Gershom and Eliezer, could not get along with the On children, and so would not associate with them. These were small matters, and no worthy cause at all for dismissing a minister. Yet did this paltry minority of disaffected ones so agitate and magnify and fabricate, that at last the overwhelming majority gave up to the fault-finding few. Since that time, alas for the church! Her "enemies laugh among themselves." The hedges of the vineyard of the Lord are broken down. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it."

But, my brethren, not to be tedious, let me conclude. How long shall turbulent domineering minorities rob their brethren of their peace and spiritual privileges! How long ere republicanism and the rights of majorities shall be restored to the churches that Korah and his few followers have subjected to an oligarchy! How many more councils shall say of a persecuted pastor, "I find no fault in him," and yet give him over to be scourged! How long shall men make themselves "famous" by lifting up axes on the noble cedars of Lebanon, and by breaking down the carved work of the sanctuary!

SEED LONG IN DUST.—Some time ago, a man of a hundred years old, who lived near Boston, sat down one day alone, and meditated on the past, Like Noah's dove, memory

"Flew o'er the dark flood of his life,
Nor found one sunny resting place,
Nor brought him back one branch of grace."

He saw little else but a waste of sin and guilt. But as he called to mind departed seasons, he thought of a solemn Sabbath he spent when a sailor, in one of the seaports of England, his native country. He recollected a sermon which he heard that day from the lips of the eloquent Flavel; and how the preacher paused as he was about to pronounce the benediction, and exclaimed, "How can I invoke God's blessing on many in this assembly, to whom my text applies, 'if any man love not the Lord Jesus Christ, let him be anathema maranatha?'" He was reminded of the fact that, as the preacher uttered these words, an English nobleman present sank to the floor, overcome with the convictions and alarms which wrought on his soul. As the aged man dwelt on the preaching and the scenes of that Sabbath, his heart was melted; he prayed for pardon, and cast himself into the arms of the Lord Jesus Christ, whom, to his peril, he had so long refused to love. Seventy-five years had fled since he heard that sermon; much of that period he had been careering over the ocean, amid all the thick temptations of a sailor's life, and the frosts of a century had settled upon his head. But now in a calm hour, memory brings back the eloquent, soul-piercing words of one who, for many years, had been lying in the embrace of death. The aged man is converted, and God prolonged his life sixteen years—one year more than he prolonged the life of Hezekiah!

THE BIBLE READER.

AN ANECDOTE.

The witty Earl of Rochester being once in company with King Charles II., his queen, chaplain, and ministers of state, after they had been discoursing on public business, the King suddenly exclaimed, "Let our thoughts be unbended from the cares of State, and give us a glass of generous wine, that cheereth, as the Scripture saith, both God and man." The Queen modestly said she thought there could be no such text in Scripture; and the idea was

little less than blasphemy. The King replied that he was not prepared to turn to chapter and verse, but he was sure he had met with it in his Scripture reading. The Chaplain was appealed to, and he was of the same opinion with the Queen. Rochester suspecting that the King was right, and being no friend to the Chaplain, slipped out of the room to inquire among the servants, if any among them were conversant with the Bible. They named David the Scotch cook, who always carried a Bible about him; and David being called, recollected the text, and where to find it. Rochester ordered him to be in waiting, and returned to the King. The text was still the topic of conversation, and Rochester moved to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible and read the text. (Judges ix. 13.) The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the Chaplain if he could interpret the text since it was produced, but he was mute. The Earl therefore applied to David for the exposition, who immediately replied, "How much wine cheereth the heart of man, your Lordship knows; and as to its cheering God—under the Old Testament Dispensation there were meat offerings and drink offerings; the latter consisted of wine, which was typical of the blood of the Mediator, which, by a metaphor, was said to cheer God, as he was well-pleased in the way of salvation he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the Divine perfection harmonized, the sinner was saved, and *God in Christ glorified.*" The King was agreeably surprised at this evangelical exposition, Rochester applauded, and after some severe reflections upon the Chaplain, very gravely moved, that his Majesty would be pleased to make the Chaplain his cook, and the cook his Chaplain.

Historical Sketches.

M'CRIE'S SKETCHES OF SCOTTISH CHURCH HISTORY.

[Continued from page 336.]

Such was the critical state of affairs, when an individual suddenly appeared on the stage, the report of whose arrival in Scotland spread a panic among the Popish clergy from which they never recovered, and who was destined to do more for the cause of the reformation than all the nobles of Scotland, with their armed followers, could have effected;—need I say, that individual was John Knox?

As the life of this reformer forms the subject of a work with which many of the readers of these pages may be familiar, we need not dwell on his previous history. Suffice it to say, that John Knox was born at Gifford, a village near Haddington, in the year 1505; that he was a fellow-student of the famous George Buchanan, who was classical tutor to James VI., and one of the most learned men of his age; and that it was not long before both Buchanan and Knox embraced the reformed religion, with all the ardour of youth, and all the firmness of strong and cultivated minds. Knox had formed a strong attachment to George Wishart, and waited constantly on his person, bearing the two-handed sword which was carried before him, from the time that the attempt was made to assassinate him at Dundee. When Wishart was apprehended, Knox insisted for liberty to accompany him; but the martyr dismissed him with this reply, "Nay, return to your bairns (meaning his pupils.) and God bless you; *ane is sufficient for a sacrifice.*" After the assassination of Beaton, he retreated for safety to the castle of St. Andrew's, which was then held by the conspirators. Knox had, before his conversion, entered into priest's orders; and while he remained in the castle, he was unexpectedly called upon to officiate to the Protestants who had there sought refuge. But the castle having surrendered, he was sent, with other prisoners, to the galleys. Upon regaining his liberty, he repaired to England, where he remained

till the death of that good prince, Edward VI., when the fires of persecution, kindled by the bloody Mary, compelled him to flee to Geneva, and he accepted the charge of the English congregation in that city. But during all his wanderings, his heart was fixed on his native country. With the friends of the reformation there he kept up a constant correspondence; and he at last resolved to devote himself, at all hazards, to the work of emancipating Scotland from the darkness and thralldom of Popery. He arrived, as we have already seen, at a period when his presence was much required, and at a crisis for which his character was admirably adapted. Possessing firm and high-toned principle, the foundations of which were deeply laid in sincere piety and profound acquaintance with the Scriptures; endowed with talents of no common order, and an eloquence popular and overwhelming; ardent in his feelings, indefatigable in his exertions, daring and dauntless in his resolutions, John Knox was the man, and almost the only man of his time, who seemed to be expressly designed by the hand of Providence for achieving the lofty and adventurous enterprise to which he now consecrated himself, spirit, and soul, and body.

His arrival in Scotland was not long concealed from the clergy. On the morning after he landed at Leith, a person came to the monastery of the gray friars, where the provincial council was sitting, with the information that John Knox was come from France, and had slept the last night in Edinburgh. The priests were panic-struck with the intelligence, the council was dismissed in confusion, a messenger was despatched to the queen, and within a few days Knox was proclaimed an outlaw and a rebel. Undismayed by this sentence, he did not hesitate a moment on the course he should pursue. He determined to present himself voluntarily at Stirling, where the Protestant ministers had been summoned to stand their trial. Having remained only a single day in Edinburgh, he hurried to Dundee, where he found the principal Protestants already assembled, with the intention of accompanying their ministers to the place of trial, and avowing their adherence to the doctrines for which they were accused. Accompanying them to Perth, Knox preached a sermon in that town, in which he exposed the idolatry of the mass and image-worship. The audience had peaceably dismissed, when one of the priests, as if in contempt of the doctrine just delivered, began to celebrate mass. A boy uttered some mark of disapprobation, and was struck by the priest; the boy retaliated by throwing a stone at his aggressor, which happened to break one of the images. This, in the excited state of the public mind, operated as a signal to some of the people who lingered on the spot; and in a few minutes the altar, images, and all the ornaments of the church, were torn down and trampled under foot. The noise soon collected a mob, who flew, by a sudden and irresistible impulse, on the monasteries; and notwithstanding the interposition of the magistrates, and the entreaties of Knox and the other ministers, the fury of the people could not be restrained till these costly edifices were reduced to a heap of smoking ruins. This tumult was quite unpremeditated, and confined to the lowest of the inhabitants, or, as Knox calls them, "the rascal multitude." The queen-regent, however, glad of a pretext to crush the reformation, magnified this accidental riot into a designed rebellion, and, imputing the whole blame to the Protestants, assembled an army to avenge the insult.

Nothing was farther at this time from the minds of the reformers than to excite rebellion, or to gain their purpose by violent and unconstitutional means. "Cursed be they," was their language to her majesty, "that seek effusion of blood, war, or dissension. Let us possess Christ Jesus, and the benefit of his evangel, and none within Scotland shall be more obedient subjects than we shall be." They soon discovered, however, that the pledge of their allegiance was to be the renunciation of their religion; and that nothing would satisfy the queen and her advisers, but the suppression of the reformation by

fire and sword. This brought matters to a crisis. When lord Ruthven, who was sheriff and provost of Perth, was commanded by her majesty to go home and suppress the reformed opinions in his jurisdiction, he told her very plainly, "that in what concerned their bodies his charge was to keep them in order, but what concerned their souls was neither in his commission, nor would he meddle with it." And lord James Stewart, having been severely blamed by Francis, the husband of Mary queen of Scots, for taking part with the reformed, and charged "upon his allegiance" to leave them, boldly replied, "that he had done nothing against his allegiance, but what was lawful for maintenance of the liberties of the country, and propagation of the gospel, which it was no more lawful for him to abandon than to deny Jesus Christ."* If, therefore, any confusion ensued, if our reformers were compelled to assume a hostile attitude, the blame must rest with those who reduced them to the alternative of either resisting their sovereign, or submitting to have themselves and their country enslaved. Finding all their endeavours to obtain the peaceable enjoyment of their religion to be fruitless; perceiving that the queen, who had so often deceived and disappointed them, had now become their declared enemy—the leading Protestants, who now began to be called the *lords of the congregation*, saw the necessity of arming and combining in self-defence. For this purpose, they drew up another engagement or bond, in which they renounced Popery, and pledged themselves to mutual support in the defence and promotion of the true religion. This bond received numerous subscriptions. And now, having taken their ground, and finding their numbers daily increasing, they saw that the only effectual method to prevent the odious chains of ecclesiastical tyranny from being riveted on themselves and their posterity, was to make a united and determined effort to shake them off for ever. They demanded the reformation of the church, and each of them engaged, in his own sphere, to take immediate steps for abolishing the Popish service, and setting up the reformed religion in those places where their authority extended, and where the people were friendly to their design.

St. Andrew's was the place fixed on for commencing these operations. In the beginning of June, 1559, the earl of Argyle and lord James Stewart, afterwards earl of Murray, who was prior of the abbey of St. Andrew's, made an appointment with Knox to meet him on a certain day in that city. Travelling along the east coast of Fife, the reformer preached at Anstruther and Crail, setting before the people the danger in which the civil and religious liberties of the nation were placed by the invasion of foreign and mercenary troops, sent to enslave them by a Popish faction in France, and bidding them prepare themselves either to die like men, or live as freemen. Such was the effect of his exhortation, that altars, images, and all monuments of idolatry in these places, were immediately pulled down and destroyed. The Archbishop of St. Andrew's, apprized of his design to preach in that town, and apprehending similar consequences, assembled an armed force, and sent information to the lords, that if John Knox dared to present himself in the pulpit of his cathedral, "he should gar him be saluted with a dozen of culverings,† whereof the most part should light on his nose." The noblemen having met to consult what ought to be done, considering that the queen, with her French troops, was lying at Falkland, only twelve miles from St. Andrew's, while they "were only accompanied with their quiet households," and fearing lest his appearance in the pulpit should lead to the sacrifice of his life, and the lives of those who were determined to defend him, agreed that Knox should desist from preaching at this time, and urged him very strenuously to comply with their advice. The intrepid reformer, however, disdained all such fears, and would not listen to their solicitations.

* Lord Herries' Hist. Memoirs, pp. 37, 42.

† A species of fire-arms.

Miscellaneous.

[For the Banner of the Covenant.]

REMARKS ON AN ARTICLE IN A LATE NUMBER OF THE BANNER.

SIR,—The following brief remarks, for which (if they are worthy of it,) I solicit a place in the “Banner of the Covenant,” have been called forth by an article in the October number, entitled “General Thoughts on Change of Ecclesiastical Relations, and Certificates, or Testimonials.”

Whether that article has appeared in your pages in consequence of recent transactions in our Synod, I care not. I merely desire to say a word or two on the merits of the question, without reference to individuals, and with feelings I trust impartial. That the change of an ecclesiastical relationship is one of vital importance, I do not, neither can I, deny. But that nothing but death or discipline can remove an individual from the communion of a particular section of the Christian church, I am not by any means disposed to believe. I *do* believe that the principles of the Reformed Presbyterian Church are founded entirely upon the word of God; but I do *not* believe in the bigotry of those who look upon their connexion with particular parties as *only* sufficient to secure their salvation. This latter seems to be the ground upon which the writer of that article proceeds. He is evidently of the opinion that none but members of the Reformed Presbyterian Church can possibly “enter in at the strait gate;” that all who *even conscientiously* leave her communion are at the same time forsaking the “narrow way.” I am a Presbyterian, and I love Presbyterianism; but, at the same time, I am persuaded that many who are called by the same name are blameworthy in thinking too much of that party in the church with which they stand connected. I do not by any means pretend to deny that those who conscientiously believe the doctrine and discipline of the Reformed Presbyterian Church to be scriptural, are warranted in endeavouring to propagate them throughout the length and breadth of the land. But when I find that they pride themselves on these things; when I find that under the influence of party spirit, they look upon themselves exclusively as the sheep of Christ’s flock, and on all others as yet in their sins; when I find in them that disposition which prompts them to say, “Stand by thyself; come not near to me; for I am holier than thou;” I am always led to believe that their opinions too nearly resemble those of the man who, when he stood up in the temple to pray, said, “Lord, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or *even as this publican.*” It matters not by what name we are called, if we are humble followers of the meek and lowly Jesus. It is faith in Christ alone that can avail us in the great day of the Lord. “Neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”

Impressed as I am with these opinions, I cannot see the propriety of branding an individual who leaves the communion of the Reformed Presbyterian Church for another department of the household of faith as an apostate; for this is really the bent of the author’s argument already referred to. Nor can I see the justice of refusing such an individual a certificate of character or standing. I believe, and I think all honest men will believe with me, that every member of our church

has a *right* to have his character certified *up to the time of his leaving*, just as a servant, who has conducted himself properly, and been faithful to his master, when he desires to enter upon the service of another.

With you, sir, I believe that "a man's character is as much his own as his money," &c. And what can we say of the honesty of those who desire to deprive him of that character? What *could* we say of the honesty of the man who, while he observes family worship morning and evening, and calls his family and servants together from time to time to instruct them in the way of salvation, yet when one of those servants desires to leave him, and enter upon the service of one in whose family religious duties are perhaps less strictly observed, says to him, "Now, you are going to do what I cannot approve of; you are going to serve in a family where God is not worshipped in the same form as we worship him here, and therefore I refuse to pay you your wages. I won't pay you even what you have honestly earned in my service." Would that be right? Would the laws of the land allow such conduct? And will the members of the church of Christ be *less just* than man could be *compelled* to be if cited before an earthly tribunal?

If we send a well conducted member from one of our churches *without* a certificate of character and standing, what are we doing? We are drawing suspicion upon ourselves. We are openly leaving the world room to say, "Well, this is something queer. Here is a man who was lately a member in regular standing in the Reformed Presbyterian Church,—no objection was made to his character while he was connected with her,—but now that he desires to leave her, they don't think him worthy enough to be certified." What sort of members would the world think we had in our communion? *Every stamp but the right one.* I would be sorry that in giving testimonials to any individual, either "truth" or good order should be "violated;" but I am persuaded that if we *withhold the truth*, we are then violating it as much as if we told a deliberate falsehood, and sending out to the world men on whom the breath of suspicion never before rested, but at whom, *even by our authority*, the finger of scorn *may* be pointed; and thus degrading ourselves in the eyes of the Christian world.

ALPHA.

October 6th, 1851.

HINTS TO THE CLERGY ON THEIR VOICE.

"Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise; that is, not so much by long or loud speaking as by speaking in a *feigned* voice. Not one person in, I may say, ten thousand, who is addressing a body of people does so in his natural voice; and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence."—*W. C. Macready.*

Where the *mind* is not engaged, reading becomes mechanical, and a habit is acquired of raising and sinking the voice without any reference to the sense. There are three rocks to be avoided, on which clergymen, especially young ones, are very apt to split, viz.: a rapid utterance, a feigned unnatural key, and long sermons. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, and also very unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another, leaving their comprehension far behind. Any one who will talk to the poor on this subject will often hear the complaint, "Mr. So and So is a very fine preacher, but

he speaks so fast, I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over-fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them, and their natural tone in conversation, can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity and impressiveness to the preaching; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exists, the tone will follow: if it do not, the remedy is to strive after *it* rather than its expression.

Examples are not wanting of those who, even with natural defects of voice, have by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves.

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr. Mackness.

It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of *instruction* which no man gives, and no man desires: but is *greatly needed*, and of vast importance, as well to the health of the ministers, as to the edification of their flocks. The following rules may be of service:—

1. In composition—not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make the *text* his *subject*, which he was to *explain, confirm, enforce*.

2. In enunciation—not to form the voice but with the lips and teeth: and to open the teeth as well as the lips; and at the same time to throw out the words, instead of mumbling.

3. In delivery—not to have any appearance of levity and flippancy, but to show sobriety—reverence—respect.

Now I think it much to be regretted that ministers do not get instruction on these points, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say—

1. Form your voice not in your *chest*, nor in your *throat*, nor in the roof of your mouth, but simply with your *lips* and *teeth*.—2. Deliver your sermons, not pompously, but as a professor *ex cathedra*, and as a father in his family.—3. Let there be the same kind of pause, and of emphasis, as a man in conversation when he is speaking upon some important subject.

What is to be guarded against? *Monotony* and *isochrony*,—a continuous solemnity. It should be as *music*; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner. At the same time levity is even worse. The point for you to notice is this: see how all persons when in earnest *converse*: mark their intonation, their *measure* (sometimes slow, and sometimes rapid, even in the same sentence,) their *pauses*. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.—Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

Seek particularly to speak always in your *natural* voice. If you have to address two thousand people, you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak *up*; I say rather speak *down*. The only difference you are to make is from the *piano* to the *forte* of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself and weary your audience.

As to the mode of delivering your sermons, speak exactly as you would if you were conversing with an *aged* and *pious superior*. This will keep you from undue *familiarity* on the one hand, and from improper *familiarity* on the other. [This idea would not be suitable for all sermons.]

But the whole state of your own soul before God, must be the first point to be

considered; for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach to others, you officiate to very little purpose.—*Rev. C. Simeon.*

To this may be added, that especial care should be taken—1. to give the *consonants* their full distinct sound; 2. to give the *final* words of sentences clearly and audibly; 3. to pronounce *every* syllable, and not to read words of *two* syllables as though they were only *one* syllable, words of *three* syllables as though they were words of *two* syllables, &c., except in those very few cases where this rule would produce a strange and awkward effect, and would lessen, rather than add to, the dignity and solemnity of the sentences; 4. not to have the cravat tight nor deep, nor the book placed so low as to require the neck and head to be bent down over it. Persons with deep voices should be particularly careful to form their voice with the lips, and not in the throat or chest, nor the roof of the mouth, else they will produce little more than “haw, waw, waw, waw,” especially if they intone, and in a large church, or where there is the slightest reverberation.

“How shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks, seeing he understandeth not what thou sayest? . . . I thank God I speak with tongues more than you all: yet *in the church* I had rather speak *five* words with my understanding, that by my voice I might teach others also, than *ten thousand* words in an unknown tongue.”—1 Cor. xiv. [Ep. Rec.]

PRESERVATION AND RESTORATION OF SIGHT.—*For Near-sightedness.*—Close the eyes and press the fingers gently, from the nose, outwardly, *across* the eyes. This flattens the pupil, and thus lengthens or extends the angle of vision. This should be done several times a day, till short-sightedness is overcome.

For Loss of Sight by Age, such as require magnifying glasses, pass the fingers or towel from the outer corner of the eyes inwardly, above and below the eye-balls, pressing gently against them. This rounds them up and preserves or restores the sight.

This is not offered as any thing new, though it is of incalculable value. Prof. Bronson is going about the country giving lessons for from \$5 to \$50, to enable persons to preserve or regain their sight, in the above manner. He claims to be the discoverer of the idea; and it may be original with him. Yet, says the Phrenological Journal, it was known long before Bronson's birth. The grandfather of a female friend of the editor practised it fifty years ago, and by its means preserved his sight so as to be able to read fine print when eighty-eight years old; and John Quincy Adams, in conversation with Lawyer Ford, of Lancaster, Pennsylvania, who wore glasses, told him if he would manipulate his eyes with his fingers from their external angles inwardly, he would soon be able to dispense with glasses. Ford tried it, and soon restored his sight perfectly, and has since preserved it by the continuance of this practice.

CURE FOR STAMMERING.—At a recent meeting of the Boston Society of Natural History, says a Boston paper, Dr. Warren, of this city, stated a simple, easy, and effectual cure of stammering, which is known to be generally a mental and not a physical defect. It is, simply, at every syllable pronounced, to tap at the same time with the finger; by so doing, the most inveterate stammerer will be surprised to find that he can pronounce quite fluently, and by long and constant practice he will pronounce perfectly well. Dr. Warren said that this may be explained in two ways—either by a sympathetic and consentaneous action of the nerves of voluntary motion in the finger and in those of the tongue, which is the most probable,—we know, as Dr. Gould remarked, that a stammerer, who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces a rhythmical movement, and sings it,—or it may be that the movement of the finger distracts the attention of the individual from his speech; and allows a free action of the nerves concerned in articulation.

[For the Banner of the Covenant.]

THE REFORMED PRESBYTERIAN CHURCH AND SLAVERY.

We clip the following highly commendatory notice of the position of our church on the subject of slavery, from the *Indiana True Democrat*. The writer strongly but truthfully states the important consequences that would have ensued, had the American churches followed its example. But they did not. Our fathers were in advance of the age. It has not yet come up to their standard, but it must do so, before the evil is eradicated. Of the committee referred to in the extract below, one has long since gone to his rest, the other remains a venerable father in our midst. Will it be too much to ask him to furnish the church with some incidents of the history of this important mission? They would be deeply interesting to every

COVENANTER.

We copy from the "*Historical View of the Reformed Presbyterian Church*," page 138, first published in 1806, the following statement of the action of that church on the subject of slavery in 1800. The position then taken has been consistently maintained ever since.

If the example set by them had been followed fifty years ago by the other religious bodies,* what an incalculable blessing would they have conferred on the country. That they could have done so no one need doubt. They were yet in their infancy, and no strong sectional interests opposed to manumission had been organized among them, and defended by a false construction of the teachings and spirit of the Bible. The cotton interest had not then grown up and enhanced the commercial value of slave labour, thus furnishing an insuperable objection to emancipation in the minds of men who love money more than principle. The tendency of the times was in favour of universal liberty, and that course of policy, then, would have commanded the respect of the nation and the approbation of its great revolutionary sages.

If they had done so, they would have settled for ever within themselves those endless contentions that have agitated and will continue to agitate them while Christianity and slavery co-exist in them; and other bodies that have since arisen, would have been obliged to occupy the common ground in order to obtain a hearing from the religious public. If they had done so, the religious sentiment of the nation would have been placed at once in its true position of antagonism to the slave system; the public conscience unseared by a long connexion with wrong would have rendered its verdict truly, and the peculiar institution, confined within its original limits,—an accursed thing,—would have withered away and long since ceased to be an interest strong enough to enter into the politics of the country. But they did not; the golden opportunity has passed away, and they have now to reap the bitter fruits of their policy in their agitations and disruptions, and in the dissensions of the nation.

"Slavery, the principal practical evil in America, had long since been removed from the church. In the year 1800, Mr. McLeod had received a call to the congregation of Walkkill, and among the subscribers there were holders of slaves. He urged this fact as a motive for rejecting the call. The Presbytery now having the subject regularly before them, resolved to purge the church of this dreadful evil. They enacted that no slaveholder should be retained in their communion. This measure was greatly facilitated by the spirited and faithful exertions of the Rev. Messrs. James McKiuney and Samuel B. Wylie, who had been appointed a committee to visit the Southern States, and regulate the concerns of the church, in that part of America. These gen-

* The "*Society of Friends*" is perhaps an exception. To them belongs certainly the honour of first agitating the subject, but it is believed that they were not entirely freed from the evil till long afterwards.

tle men set out upon their mission in the month of November, 1800. They travelled through Pennsylvania, and from Pittsburgh sailed down the Ohio to Kentucky. They rode from thence to South Carolina, and having settled the affairs of the church, and abolished the practice of holding slaves among church-members in the south, they returned in the spring to the state of New York. The Presbytery approved of the services of their committee, and required of their connexions a general emancipation. No slaveholder is since admitted to their communion." W.

[For the Banner of the Covenant.]

JOTHAM.

"So Jotham became mighty, because he prepared his ways before the Lord his God."—
2 Chron. xxvii. 6.

These words of scripture contain the secret of all true success and real greatness. All success is not true success; all greatness is not real greatness. We may overcome, and yet not have gained the victory. To win a long-sought prize may be disappointment in the end. How many are daily realizing this in all the departments of this game and chase of life! "Surely every man walketh in a vain show; surely they are disquieted in vain." (Ps. xxxix. 6)

Be sure that you pursue not a shadow, lest your toil be in vain. Unhallowed ambition allures to deceive. But sanctified ambition nerves us for a "good fight," and promises us a real crown. How many thousands enter the lists of life! How few are crowned! How many rush fearlessly and full of vigour into this dreadful battle! How few leave the field with their life! Oh, it is a responsible, a precarious, an awful thing to live. It is not a play; it is a fierce, a desperate struggle. Like the sportive fly fluttering gaily around the spider's web or the evening lamp; or like the unconscious child playing between the rushing waves of charging cavalry, is youth dancing along the awful way of life!

This passage of scripture speaks particularly to the young. You are just going down to the fight. Remember David, who would not give battle to the Philistine in Saul's armour, because he had not proved it. But how are you to learn what you can do, and how you should act, until you have made trial! Life does appear much like a game of chance indeed; but it is not such. He that "prepares his ways before the Lord his God," will assuredly not fail of success. He *shall* "become mighty."

True greatness is permanent greatness. It is not an empty breath of popular applause. It is not a gilded cloud, but a shining sun. It is not a flashing meteor; it is a fixed star. It is not changing reputation—it is established character. It is not such learning, wealth, power, and fame, as worldly men possess. These are the paintings which animate a play. It is to be wise, rich, mighty towards God. It is the heavenly wisdom which cometh down from above, that knowledge of faith which can say, "I know in whom I have believed." It is that conscious superiority of that learning which does not vanish away, that wealth which does not mock but satisfy the soul, the wealth of that spirit that knows both "how to want and how to abound," which has learned that "godliness with contentment is great gain." It is that approval of God and of conscience which makes us mighty to act, and mighty to suffer, mighty when well known, and mighty in obscurity. It is the might of faith, "the victory that overcometh the world." It

is might to resist temptation. It is might against sin and lust. It is a might by which a man overcomes and subdues himself and subdues his own spirit. He is mighty who has felt himself powerless, and has laid hold on almighty strength. He is mighty who has the fear of God, the love of God, the peace of God, in his heart. The might of the world is very weakness. The weakness of the Christian is invincible strength. Such was the might of that goodly lad, who resisted all the charms of beauty and royalty with that simple but all-powerful weapon, "How then shall I do this great wickedness, and sin against God?" That was a mighty man, though a stripling, who, with sling and stone, in the name of the God of Israel, went down against the proud champion who held an army at bay. He too was mighty, who, to escape the lions' den, neglected not once the appointed hour of prayer. And they were mighty men, the three who braved a tyrant's wrath, and his fiery furnace, rather than bow to his golden image. All these had "*prepared* their ways before the Lord their God." They were not taken by surprise when the hour of trial came. They had *prepared* their ways—They had fixed principles of action. Young man, would you become truly mighty? Prepare, then, your ways—live not without aim or plan, only because you do live, only to eat, sleep and die. Do not float like a senseless log down the stream of life; but get your eye fixed on some proper and worthy object, and ply the oars of energy and perseverance. Not only *prepare* your ways; but prepare them "before the Lord thy God"—as under his eye, according to his word. Ps. cxix. 9; Prov. iv. 7-15.

SIGMA.

SPIRITS OF TURPENTINE A CURE FOR POISON.—If any person should be stung by a bee or other insect, rub some spirits of turpentine on the place, the pain will nearly cease in one minute. It is said the pain arising from the bite of a copper-head snake may be arrested in a few minutes, by the continued application of this article, and from my own knowledge of its effects in other cases, I have not the least doubt of it. The effect of all poison is to contract the blood-vessels and prevent a free circulation; the natural consequence is pain and inflammation immediately. Spirits of turpentine, by their penetrating and expanding qualities, soon overcome the difficulty.—*Farmers' Cabinet.*

Foreign Missions.

INDIA :—ITS PEOPLE.

In thinking of the people of India, you must dismiss the ideas of jet-black skin, thick lips, flat nose, and woolly hair, which we too readily associate with all natives of the tropics. None of these belong to the Hindu. He is a man about the middle size, of slender person and graceful carriage, with good features, a soft black eye, a mild expression, and a complexion varying from straw colour to a deep dusky brown, almost black. Instead of the stiff black cylinder that surmounts the European head, he has a muslin turban, of bright colours and graceful folds; for shirt, vest, and coat, he has a simple frock-coat of white calico, or, in country districts, a long piece of the same cloth, which he folds so as to cover, at pleasure, a greater or less part of the person: for trowsers, he substitutes a flowing robe of calico. The female has no other head-dress than her long, black, glossy hair; and for all other garments, a single robe, and a simple bodice.

When a Hindu honours you with a visit, he leaves his shoes at some distance from the door, and enters barefooted, for stockings he has none; but he

wears his turban : for it would be as disrespectful to appear before you with his head bare as with his feet covered. Thus, his politeness and yours are directly opposed. He approaches with an air at once self-possessed and respectful, and, bowing low, lifts his hand in a graceful sweep, till the fingers touch the front of the turban, saying, at the same time, "*Salaam aya*," or "*Salaam Sahib*," according to the language he may employ. Should your rank, or his circumstances, incline him to still humbler obeisance, the head is more profoundly bowed, and the turban touched with both hands.

Having now glanced at the person of a Hindu, we shall look at his residence. This will not be correctly fancied without some care to divest your mind of European ideas. It is not a building of many stories and many windows, nor a red-brick cottage with stone walls and slated roof, nor with leaded windows and thatch. Though the Hindus have long known glass, they have not learned to employ it for the purpose of introducing broad day within thick walls, and of happily uniting shade and sun. Set, then, before your eye a small cabin, seven or eight feet high, without a single window; the walls whitewashed, at the base a broad stripe of red or brown, with a flat roof, or perhaps a sloping one, of tiles. If the owner be poor, the house contains two apartments; if rich, it forms a small square, open in the centre to the sky, with apartments lying on each side of the square opening. Entering this house, you find no boarded floor, no papered walls, no chairs, no tables, no mantel-pieces, no grates, no delf or china-ware, no mirrors, no hangings, no time-pieces, no book-shelves, no toilet-tables, and—except among the great—no carpets or bedsteads. In the natives of the north, a modest substitute for the latter might be found. In fact, all your ideas of a home are at fault. You have bare walls and a bare floor; you are among a people to whom a house is nothing more than a cover from the weather and the public gaze. A severe climate, and the domestic happiness we enjoy, lead us to adorn our English homes, and hence their endless comforts; but the Hindu has not felt either of them: his native breezes are ever mild, his family relations are ever chill: and thus, while the gift of his clime and the works of his hand have been enriching distant homes, he has continued to dwell within the same earthen walls, to sleep on the same earthen floor, and to employ only the same apparatus of brazen pots, which served his fathers three thousand years ago.—*Rev. William Arthur's Mission to Mysore.*

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, July 22, 1851.

REV. AND DEAR BROTHER,—I had hoped by this mail to send you a sketch of our new church, so that the engraver in Philadelphia might make no mistakes, and give a *finished* picture. Yesterday, a Lieutenant of the Engineers, from Roorkee, a fine *architectural* draftsman, who rendered me great assistance in planning the church, came to the station. I called on him immediately, and was happy enough to secure his services in this matter. He is to have the drawing ready to go by the *next* mail. Please, therefore, delay the binding of the little work, should it be in forwardness, until you receive this sketch, as I am anxious it should be bound up with it. As to Daguerreotype likenesses, we hope these will be forthcoming next cold season. At present, in the damp of the rainy season, it would be in vain to attempt taking them, as we are almost certain we would not succeed. We think the apparatus will work when fairly tried, and we hope to give that trial in four or five months; but it will not do to keep back the little work on that account now. These could appear again in the pages of the Banner. When I send you the sketch above

referred to, I will at the same time send you a particular description of the Church.

Shortly after I last wrote, I had a pretty severe return of my old fever, but it did not continue long; and I have been since in excellent health, although the weather has been very hot and oppressive. My family in the hills are improving slowly. A week or two ago, we had great fears that our youngest child would not recover. Mr. Woodside writes that his health is better than it was; but it is probable he writes to you by this opportunity.

Our city school is doing well. Trying as the weather has been, there are about sixty scholars in daily attendance. I spend two hours there every morning teaching the whole school geography by the use of the globe and maps, and then one class a lesson in the Old Testament in Hindustani, and another a lesson in the New Testament, and at the close, asking them numerous questions from the chapters read. We never before had a native school so encouraging as this. No objections are made to the Scripture lessons by the boys. Their parents, when bigoted Hindus or Mahomedans, sometimes do make objections, but they are now easily overcome. We have classes also in spelling, reading, grammar and geography, and these are examined by me once a week. The head teacher of the school is a learned Malavi, and does his duty well. Brother Caldwell at present superintends the English School in the morning, and the gospel is preached as usual at the city church and in the bazaars in the afternoons. Our catechists are diligent, and becoming very able and useful. All the pupils in the Orphan School spend half their time in English, and half in the native languages. They are conducting themselves very well, and we hope some of them will be men of talent. We often press upon them the necessity of a personal interest in Christ, and they seem to feel its importance for the time; but no decided impressions seem yet to have been made on their hearts. But we are not without hope.

There has been a great stir among the native community in Calcutta lately, which strongly shows how light is advancing in this dark land, and how the very policy of the Hindus is likely, at no distant day, to be overruled to the overturning of the immense system which, in its own undisturbed repose, has lasted so many ages, but which cannot last long when brought in contact with the light of the gospel. Caste, you know—strong, unyielding caste—has been the chain that has kept the parts of this heterogeneous and selfish mass together. Yet even this caste, which is so prominent and characteristic, and, I might add, *so essential* a part of the Hindu religion, is about to give way as a matter of expediency and policy. Some months ago, great excitement among the Hindu community in Calcutta was occasioned by the baptism of three young men, who had been pupils in the London Missionary Institution. One was a Brahmin, and all were of most respectable families. Every thing in the power of their friends was done to prevent their baptism; but all in vain. The leaders of the community then called a public meeting, at which vast numbers of Brahmins and Pundits were collected, and the question taken into consideration was, 1. The *possibility* of so modifying the laws of caste, as to admit of the return to Hinduism, after the payment of a penalty, and the performance of penance, of such baptized Hindus as might wish to apostatize from Christianity. 2. The *expediency* of the measure, in order

to prop up Hinduism, by opening a door for the return of the multitudes that are now deserting its ranks. Thus you see Christianity is beginning to tell on the bulwarks of this ancient system, supposed to be unchangeable in its nature; and the very expedient devised by its founders to render it immortal, is about to give away. Thus the door will be opened, in the first place, for men to quit Hinduism, and when once they become enlightened Christians, there is not much fear of their return to the old house of darkness and of bondage. A great majority of the Brahmins, on the occasion, gave it as their opinion that the chains of caste can be loosened by the payment of large fees into their coffers, and I doubt not the thing will soon be carried out in practice. The door will be opened. With affectionate Christian regards to all friends.

Yours ever,

J. R. CAMPBELL.

LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, July 22d, 1851.

MY VERY DEAR BROTHER STUART,—

It does seem to me, as if the *latter day* must be near, when such rapid and general intercommunication of nations is now taking place, and when such a free interchange of sentiments between all sects and classes is becoming so general. Who would have supposed, at the commencement of the present century, that so many changes in society, and in the modes of intercourse among new and distant nations would have taken place in the short period of fifty years? Thirteen or fourteen years more will bring us up to a period in the history of the world to which the attention of both ancient and modern writers on prophecy has been especially directed, as that when Antichrist, then in the midst of her glory and triumphing in her victories, will suddenly meet with an overthrow that will astonish the nations of the world, and introduce a better state of things in Christendom. It will be the harbinger of the millenium. The Jews will be converted, and, it may be, restored to their *own* land, and then the Christian world, by their powerful assistance, both in wealth and through their ability to speak the languages of all the nations whither they have been scattered, will rapidly spread the gospel through all parts of the heathen world. As preparatory to all this, missionaries have penetrated almost every part of paganism,—they have translated the Scriptures and Christian books—they have removed many prejudices to the gospel—and they have founded Christian churches, so that a good beginning has been made, and the way in many respects prepared for more extensive operations, when the Spirit shall be poured out in a more remarkable manner than heretofore. You and I, dear brother, may live to witness the commencement of these glorious scenes, and to take some active part in carrying them forward. The Lord seems to be qualifying his servants for the approaching struggle, and for rousing up a sleeping church to the discharge of her duty. The papers you so kindly sent containing the speeches at Exeter Hall, &c., came duly to hand, and were read with very great pleasure. Those by Dr. Duff, at the anniversary of the Wesleyan Society, and as Moderator of the Free church, are truly admirable, and so far as they refer to India and the missionary cause generally, I agree with every word of them. What he says so powerfully, regarding the duty of the church (including, of course, every

member in her communion, as God has given that member ability) is most true. She has, as yet, fallen *far, far* short of the obligations that rest upon her. She has only made a *feeble* attempt to evangelize the heathen. The work is still in its infancy. While Christians are *hesitating*, millions of heathen are perishing! Some noble-minded men, with hearts and sympathies that can embrace *a world*, God has raised up to support his own cause, but as yet the main burden of the work rests upon the shoulders of these few. The vast majority of professing Christians seem never to have taken into serious consideration their duty and obligations to aid in sending the gospel to every creature, and I fear that in many instances the ministers of the gospel are to blame in this matter. If the subject in its magnitude and importance was *frequently* and faithfully presented, and the privilege of being co-workers with Christ in the extension of his kingdom impressively set forth, it seems to me that there is not a man or woman who truly loves the Saviour, but would consider it a privilege and pleasure to help in the glorious cause. By keeping this subject in the back ground, Christians are deprived of one of the most powerful means of grace, and hence we are not surprised to see the body of the Christian churches so practically selfish, so limited in their ideas, and so stunted in their piety. How few ever think of doing any thing at all for the heathen? How few of those who do a little have ever sat down and counted the cost of the enterprise, and fixed in view of the claims of the Saviour, a just *standard* for their liberality! While this state of things continues, the cause will never go on as it ought. The eyes of the Christian world, as Dr. Duff says, must be opened to the real state of the question, and the sooner the better. Missionaries must no longer be sent out in twos or threes, but in scores and in hundreds, so as to make, at certain important points, impressions on the heathen mind not to be mistaken,—impressions that will demonstrate to their unbelieving and astonished hearts that Christians have faith in the value of their religion, and are in earnest in propagating it, as the only way by which men can obtain salvation. Let heathenism be taken by storm. Let the overwhelming influences of the gospel go forth to put to flight the armies of the aliens, and to gather around the standard of Messiah multitudes redeemed from among all nations. Let *all* come up to the help of the Lord, and there will be no lack of all the means necessary to sustain the cause on the most enlarged scale. Like the oil in the widow's cruse, and the handful of meal in the barrel, the Lord's treasury will not be diminished, but continue to grow as the demand may be made upon it. At any rate, let not Christian America talk about a want of means, so long as she can spend her millions annually for intoxicating drinks, and in the liberal support of her schools of vice,—so long as she can afford to pay her hundreds of thousands of dollars to hear the sweet voice of a Jenny Lind! Yes, and we assert too, that if all that the Lord requires from his people were cheerfully furnished, they would be nothing the worse for it. He who gives power to get wealth, could easily return all sevenfold into their bosom, and he would do so, if for their good and his glory. But would not the reward of winning souls to Christ be sufficient? O, that Christians were wise on this point, and that they felt like primitive disciples when they declared, "*none of us liveth to himself!*"

Dear Brother Stuart, your noble remittance for which we have realized within a trifle of 2000 rupees, came duly to hand. This meets the first

payment, nearly the half of the purchase at Landour. How can we express our thanks for this and all tokens of your kindness and liberality. The Lord bless and reward you. I am *sure* he will do so. With sincere affection to self and all friends,
 Yours ever in Christ,
 J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

“Mission Retreat,” Landour, July 24th, 1851.

MY DEAR MR. STUART,—I have not much to say in this note, but I cannot let the mail go without at least acknowledging your last, written just before you left England. . . . I would here remark the very singular providence which sent us this remittance at the very time we wanted it. God had prepared this place for us; but had it been sold a *week sooner*, we could not have bought it. Your letter, mentioning the amount you had raised, reached us just a few days before the sale. I am fond of noting these providences; for they are, I believe, the surest index of the manner in which God is dealing with us. Dr. Duff’s great speech* came to hand, and really I do not wonder that you were excited by hearing it. He is a wonderful man; and I hope he will fulfil your expectations by going to the United States. His advocacy of the cause there would do vast good. He would put to silence some of the adversaries, and greatly strengthen the hands of those willing to labour. The speech is at present out “in circuit.”

Since last I wrote you, there has nothing of importance transpired. Our hill life is very monotonous, especially at this season of the year. I am endeavouring to make the best of my time by study of the language, filling up the time with reading, writing, &c. The time passes rapidly; but when I reflect that I am now laid aside from my proper duties, I sometimes feel involuntarily dispirited. Again, I have hope. I know that I have well deserved my present affliction, and if it please the Almighty to prepare me by these afflictions for greater usefulness, I cheerfully submit; and should it please him to set me aside entirely, why should I repine or fight with the wise dispensations of a holy Providence? I have often reasoned with myself in this way. Surely the Lord would not have brought me here by a marvellous array of strange coincidences, if he had not some work for me to do. If I know my own heart, I really feel desirous of living and labouring in India, I look from this lofty summit away over the great plain of Hindostan, beholding at one vast view a panorama of nearly four hundred miles in extent, and stretch the imagination, where the bounded vision cannot penetrate, to the very limits of heathen supremacy. When I reflect upon the scattered *few* that dare to stem the awful torrent of the waters of death that sweep the length and breadth of the land; when I see the place I ought to occupy remain empty, it often fills my spirit with pungent anguish, and I am on the point of giving way to foolish thoughts, till I am reminded that human agency is the weakest part of the instrumentality appointed by the Saviour for the propagation of his gospel. “It is not by might, nor by power, but by my Spirit, saith the Lord.” Truly, it is in vain that missionaries will labour, if the Lord build not with them. It is a poor edifice we would

* See Banner, August, 1851, p. 233.

erect, were he not to grant his immediate superintendence. Nevertheless, it is *necessary* that we should be co-labourers with the great Master Builder. There is much to be done in India. There is a magnitude of toil to be endured before even the rubbish be removed, that cannot well be appreciated. But it must be done. The Church, with her King at the head of her armies, is quite competent to the task. Idolatry, though fearfully predominant at present, is not destined to continue so. The undermining influence of a preached gospel is gradually removing its mainstays, and though neither you nor I should live to see the crash of its final overthrow, yet it must one day come. Its foundation at best is sandy. It cannot stand the shock of the tempest. The still, small voice that now whispers through diminutive sections of its vast dominions, will yet be heard in tones of thunder proclaiming the finale of the conflict. "The kingdoms of this world must assuredly become the kingdoms of our Lord and of his Christ." Though my place should remain empty, and though I may be called away from the glorious conflict of the church militant, I have yet the faith to believe that this work will go on at a largely increased rate of progression, and that for every one that is removed, or falls in the field, one hundred will be raised up to take his place. The brethren at Saharanpur give good accounts of their labours. The Persian school, a department in which, up to this last year, we have never succeeded, is prosperous far beyond precedent, and much beyond our expectations. The English school, I understand, has decreased since I left the station.

Every thing in this land is evanescent in a remarkable degree, and it requires "constantly acting constant force" to maintain the equilibrium of present attainments. . . . This is the rainy season, and we have very wet, damp, cloudy weather. When the rains clear up, I hope we shall improve rapidly.

Ever your much attached,

JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, August 26th, 1851.

REV. AND VERY DEAR BROTHER,—So far this season, our station is very healthy, but the worst part has not yet come. Lahor, we hear, and Lodiana are very sickly at present, and a very trying season is expected in those quarters. Mr. Woodside and I propose starting, about the middle of next month, on an itineracy through the hills in the direction of the snowy ranges. We go partly to preach and distribute the Scriptures among the simple villagers of the mountains, where no missionary has heretofore gone, and partly to benefit our health by a change of climate. Mr. Woodside writes me his health has been improving a good deal lately. My own health also is better than it was some time ago, I am thankful to say. Our Hindustani and Persian school in the city is very prosperous at present. We have about 90 names on the roll, and 70 in daily attendance. I have been giving a good deal of time and attention to this school lately, and think it a good field for usefulness. We never before had so promising a native school. I have a large class that read with me in the Old Testament, and another in the New, without any objections being made. How different this from former times. They are examined minutely on all they read, and difficulties are carefully explained.

We have been delighted with some letters from the theological students. They appear to be a pious, devoted, talented class of young men, promising to be very useful and eminent in the church. My warmest regards and most affectionate remembrances to all friends. As ever, dear brother in Christ, yours,
 J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Landour, Sept. 1, 1851.

REV. AND DEAR BROTHER WYLIE,—All are in good health at Saharanpur, and our prospects as encouraging as ever. I came here a few days ago, with the design of accompanying Mr. Woodside about a week hence into the interior of the mountains. We hope to have a good opportunity of preaching and distributing the scriptures among the people where a missionary has not before gone. It will, *indeed*, be an itineracy, as we must walk the whole journey on foot, over almost inaccessible mountains. My own health is much better at present; but it is difficult for me to walk long journeys.

Ever your affectionate brother in Christ,
 J. R. CAMPBELL.

DEATH OF MISSIONARIES.—On 9th of August, Mr. Gutzlaff, the devoted Chinese missionary and scholar, died at Hong Kong, in the 48th year of his age. He was by birth a Pomeranian, and was sent to the East by the Netherlands Missionary Society in 1826; and after spending four years in Batavia, Singapore, and Siam, he went to China in 1831. Within the next two years he made three voyages along the coast of China, then comparatively unknown. On the death of the Elder Morrison, 1834, Mr. Gutzlaff was employed by the British Superintendency as an interpreter, and acted in that capacity during the war. He took an active part in the negotiations of peace between England and China in 1842; and at length having been appointed Chinese Secretary to the British Plenipotentiary and Superintendent of Trade, he died in that office. He was a man of remarkable steadfastness of purpose, combining an ardent zeal with sound discretion, and was a sagacious observer of men and things.

On the 16th of September, according to information received from the Rev. Dr. Smith, of Syria, Mrs. Kalley, wife of the devoted Dr. Kalley, formerly of the Island of Madeira, died of consumption, at Beirut, Syria. With her husband she had endured unprecedented trials for the cause of Christ among the benighted and destitute in Madeira; and when forced by the strong hand of Romish persecution to retire from that island, they sought safety and recruiting along the shores of the Mediterranean. At Beirut she wasted away in the full hope of a blessed immortality; at length fell "asleep in Jesus;" and now, in a lowly grave, where "the wicked cease from troubling and the weary are at rest," she waits the coming of him with whom she believed her life was hid in God, and with whom she would be brought in his glory.
 [Chr. Inst.]

ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.

The Annual Meeting of this Society was held at Cleveland, Ohio, Sep. 24th, 1851. The public exercises of Thursday evening were peculiarly interesting. The address of Mr. Scoble, showing the position of British

Christians in relation to slavery, gave great satisfaction; and the masterly, yet beautifully simple exposition of 1 Timothy vi. 1-10, as given by Mr. Walker, was received with great favour. We hope Mr. Walker will be persuaded to publish at least the substance of his remarks.

The total receipts of the Society for the year ending August 31st, it will be seen, are \$34,644 05. This is an increase of \$9,504 49, or a little more than 37 $\frac{3}{4}$ per cent., over the receipts of the preceding year.

The number of Life Members added to the Society during the year, by the payment of \$30 each, by themselves or their friends, is 189; and the whole number of Life Members is now 461.

The Report of the Corresponding Secretary will be published in pamphlet form, in connexion with the Annual Sermon, preached by Mr. Blanchard, and may be had on application.

The following summary embraces the statistics of its missionary operations:—

The whole number of foreign missions is	5
Whole number of stations,	11
Whole number of ordained missionaries belonging to the foreign field,	16
Whole number of male assistants,	10
“ “ female “	20
The whole number of home missionaries aided during some part of the last year,	40
In Canada there are two ordained missionaries with their wives, and two female teachers,	6
Whole number of labourers,	93

The whole number of missionary labourers sent into the foreign field during the year was 11; of whom 3 were ordained missionaries, 3 male assistants, and 5 female assistants. Of these, 8 went to Africa, 2 to Jamaica, and 1 into the Indian Territory. The number of home missionaries is about double that of the preceding year.

A GREAT CHURCH CASE IN CIVIL LAW.—After considerable discussion about seven years ago upon the subject of Slavery, the Methodist Episcopal Church of this country were brought to separate into the “Church North” and the “Church South;” and in the adjustment of the immense property involved, painful and protracted civil suits have been carrying on since. The decision is at length reached, and the following from a contemporary may be of interest:—

“The decision in this case, delivered by Judge Nelson, in the U. S. Circuit Court at New York, settles the dispute finally. The case, it will be recollected, was between the Methodist Church, North, and the Methodist Church, South, in regard to the division of the church property, which on the occurrence of the separation of the Church into two branches, was claimed exclusively by the Northern section. The difference between the Northern and Southern branches of the Church, sprung up previously to 1844, as to the ownership of slaves. The question arose, in 1844, whether or not there should be a separation, and resolutions were passed by a large majority of the Conference of that year, held in New York, deciding that should the Annual Conferences in the Slaveholding States consider it best to separate, they might do so. The Church then divided. The fund in dispute was originally intended for the benefit of travelling and superannuated preachers and orphans. The defence contended that the plan of separation was illegal, because unconstitutional, and further, that the South in withdrawing did so voluntarily, and thereby renounced all their privileges as owners of the Stock Concern. The decision of the Court, after an elaborate and careful summary and review of the complaint and answer is, that the separation took place in pursuance of the action of the competent ecclesiastical authority—by the action of the founders of the fund themselves, and the beneficiaries falling within the new organization have not forfeited the character which entitles them to its enjoyment. The complainants are entitled to

their share of the produce of the book concern; and a decree will be ordered accordingly. Whether the fund shall be administered by an application of the produce *pro rata*, or by an apportionment of the capital, are questions reserved until the settlement of the decree. The value of the fund is \$750,000."

The Family Circle.

DECEIVING CHILDREN—AN INCIDENT FOR MOTHERS.

On a certain occasion a physician was called to visit a sick boy, about twelve years of age. As he entered the house, the mother took him aside, and told him she could not get her boy to take any medicine unless she deceived him.

"Well, then," said the doctor, "I shall not give him any. He is old enough to be reasoned with. I will have nothing to do with deceiving a child, lest I help him become a man that will deceive his fellow-men, and finally deceive himself, and be lost for ever."

He went to the boy, and after examining his condition said to him:—"My little man, you are very sick, and you must take some medicine. It will taste badly, and will make you feel badly for awhile, and then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it at once, and without the least resistance. He said also he would take any thing from his mother which the physician prescribed, but would not take any thing else from her; for she had so often deceived him, and told him "it was good," when she had given him medicines, that he would not trust to any thing that she said. But he saw at once that the doctor was telling him the truth; and when he took the bitter draught, he knew just what to expect.

Is not honesty with children, as well as with others, and in all circumstances, the best policy?—How can parents hope to gain any thing in the long run by deceiving their children?

A REFLECTION FOR EVERY PARENT.

It should never be forgotten that every loathsome inmate of penitentiaries and State prisons was once a gentle, inoffensive, and prattling child; and that every criminal who has "expiated his crimes upon the gallows," was once pressed to a mother's heart, and drew his life-giving nourishment from her bosom. Bad moral training, wrong influence, and debasing examples, do their work, and transform endearing offspring into ferocious men, who shock humanity by the foulness of their guilt and the monstrous atrocity of their crimes.

New Publications.

THE TYPOLOGY OF SCRIPTURE; or, the Doctrine of Types investigated in its principles, and applied to the explanation of the earlier revelations of God, considered as preparatory exhibitions of the leading truths of the gospel. By Rev. P. Fairbairn, Salton, [Scotland.] Two volumes in one. Phila., Daniels and Smith. Pp. 324 and 321, 8vo.

A work on the interesting subject discussed in this book was much needed; and we are glad to find that a treatise at once so profound, so comprehensive, so judicious, and so evangelical, is now accessible to the American community. While we cannot express our concurrence in all the views of the talented and learned author, we feel no hesitation in warmly recommending it to all our readers, and especially to brethren in the ministry, and candidates for that holy office. Not one of them should be without this valuable book, undoubtedly the *best work on the subject*.

EDELSTEIN DER TAGE; oder die Vortheile der Sonntags für Arbeitsleute. Von Eines Lohnarbeiters Tochter. Phila. Presb. Board of Publication.

This is a German translation of the "Pearl of Days," the treatise on the Sabbath, by a labourer's daughter, which has attained such extended and well deserved popularity. We are glad to find it accessible to the vast numbers in our land who speak

and love the German language, and would recommend it for distribution among them, for which it is so suitable, as, unhappily, even Protestant Germans have such loose opinions and habits in regard to the observance of the Lord's day.

GREEN PASTURES—STILL WATERS. Pp. 188, 32mo. Presbyterian Board.

These handsomely bound and printed little works, contain passages of Scripture, with verses of hymns and short comments, for every day in the year. They are well suited for memorials of regard at the approaching season, when it has been customary to express affection and respect by some gift of friendship.

THE LABOURER'S DAUGHTER. Pp. 40.

THE CRIPPLE, THE MOUNTAIN IN THE PLAIN, TO A BOY ANXIOUS ABOUT HIS SOUL. Pp. 36. Presbyterian Board.

These small books are designed more particularly for the young, but all may read them with improvement.

MY FATHER'S GOD. Pp. 96, 18mo.

CONFESSIONS OF A CONVERT. Pp. 180, 18mo.

CONVERTED UNITARIAN. Pp. 160, 18mo.

COLONEL GARDINER. Pp. 228, 18mo.

All these works, issued by the Presbyterian Board, form valuable additions to its catalogue. The first named is excellently adapted to youth who have enjoyed the advantages of religious training, but have disregarded and forsaken the instructions of early life. The second is a *remarkably excellent* work on Baptism, the best for *popular* distribution that we have ever met with. The *third* is an account of the mental struggles of one who was led by the illumination of the divine Spirit out of the darkness of Unitarianism, into God's marvellous light. The last is Dr. Doddridge's well known and very valuable biography of the profane soldier, who afterwards became, as a Christian patriot, so remarkable an illustration of the form and loveliness of divine grace.

CHURCH COMMUNION; or, Non-fellowship with Sin. A Sermon preached in the Reformed Presbyterian Church, Chicago, Illinois, Sabbath afternoon, Aug. 24, 1851. By Rev. A. M. Stewart, pastor, Chicago. Pp. 18, 8vo.

We are glad to find the younger ministers of our Church making use of the pen and press to advocate sound principles. This interesting sermon is calculated to correct the mistaken but very prevalent errors which prevail on the subject of church fellowship. We hope it may have a wide circulation, and do much good.

Editorial.

GENERAL COLLECTION FOR FOREIGN MISSIONS.

The Executive Committee of the Board of Missions have designated the *last Sabbath* of the present month, (Dec. 28th,) as the day on which a *collection is to be taken in behalf of the Foreign Missionary Fund*. There are several of our congregations and a *great number* of the members of our Church who have contributed *nothing* for this purpose. The opportunity will then be afforded to all to give as the Lord has prospered them. The *last Sabbath* of the year may be considered as a time full of *solemn admonition*. It speaks to every one of precious privileges and manifold mercies, which should excite to gratitude of heart, and humble the soul in view of neglected duty. Let not then the year entirely pass away without attention to the obligation which rests upon *all* of Christ's disciples to preach the gospel either personally or instrumentally, to every creature. There should not be a single person, whether old or young, male or female, who will have no part in this great work, and none should rest satisfied unless conscience tells them that "*they have done what they could.*"

THE NATURE OF CERTIFICATES.

As was to have been anticipated, the article published in our October No. on a "change of Ecclesiastical relations," has given occasion to the expression of sentiments quite different from those presented by the highly esteemed writer of the former communication. As we are always in favour of *free discussion*, and believe that the truth will never suffer by full investigation, we have published in our present number an article in reply. At the same time we feel it to be proper to say that we think the writer of the communication we now publish is much mistaken in making the charge of bigotry, or sectarian exclusiveness against one who is honoured and beloved by all who know him for his expanded views and genuine Christian liberality and courtesy.

THE CLOSE OF THE YEAR, AND THE CLOSE OF THE VOLUME.

It would be improper to permit another year to pass away without advertising to the solemn reflections which the rapid flight of time should suggest to us. "We spend our years as a tale that is told." How little do we regard the value of golden moments as they are winging their way past us, never to return to us again! How little improvement, by *action*, do we make of our invaluable opportunities! Unfruitful emotions, unfulfilled resolutions, worthless *words*, mark too much our pathway. While we are unconscious of it, the time is passing, and when we look back, how often must we do so with the bitter, but vain regret, that "we spend our years as a tale that is told."

Yet regret for past neglect will only harden us and paralyze us, if it be not the incentive to more watchfulness, more carefulness, more diligence, for the future. If much time has already been lost, we must make *the better use of what remains*. The plain precepts of the word of God, and the clear indications of his providence, loudly call for *action*. Is there, then, one who reads this, who, as yet, has never made a full and deliberate renunciation of all sin, and choice of Jesus as a Saviour, the language of the Bible, and the instances of death's doings all around us, loudly proclaim, "*the time is short, now is the day of salvation.*" Defer not, delay not, lest evil overtake you; lest the night may come, before your work is finished. Do these lines meet the eye of one who is a professing Christian, but who is sensible that, though nominally connected with the living vine, he is but a fruitless and withered branch, let him remember that the time is approaching when every such branch must be "*cut off, and cast into the fire.*" Let him ask, Is that result to befall *me*? Is there among our readers the one who is toiling onward and upward and heavenward, and amidst manifold afflictions and temptations and difficulties, will yet never turn back, nor even *look* back, let such remember that soon the conflict will be over, the warfare accomplished, the triumph, the crown, the heavenly rest, be gained. "Yet a *little while*, and he that *shall come will come*, and will not tarry." Let all so act, that they may not be "*ashamed at his appearing.*"

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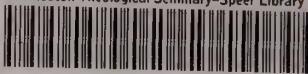
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